A *W. A. 2.*

# SERMON

On Occasion of the

# DEATH

OF

The Reverend and Learned

Mr. *STEPHEN LOBB*,

Who Dyed *June* 3. 1699.

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By *THOMAS GOODWIN.*

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Where you may be supplied with most of Dr. *Owen's* Works: Likewise the true Effigies of Dr. *Owen* sold alone.

W. Musgrave.

# TO

# *Mr.* Theophilus Lobb.

*I Knew none to whom I could better direct this Diſcourſe on the Mournful Occaſion of your Worthy Father's Death, then you his Son. Do not fix your Mind too deeply on your Loſs of him to aggravate your Sorrow, but turn your Thoughts to a Review of the Example of his Life which he hath left you, and which deſerves to be imitated. Be Good and Generous, ready to do kind Offices to all, and be true to Friendſhip as he was. Seek the God of your Father to be your God in Covenant, and devote your ſelf with all Sincerity unto him. Love Jeſus Chriſt, and his pure Goſpel, eſpouſe his deſpis'd Intereſt, and dare to vindicate his Truths ſo much invaded on every ſide, tho' to do ſo may be contrary to your Intereſt in this World. Value Human*

*Learning in ſubſerviency to Divine and more ſublime Knowledge, induſtriouſly purſue it by cloſe, and unwearied Studies, and after all dedicate it to Chriſt's Service, and zealouſly employ it for the Defence of his Truth, as your Father did. But never let Learning through any Vanity of Mind make you to diſguſt the Plainneſs, and Simplicity of the Goſpel. That a double portion of the Spirit may reſt upon you. That you may ſtand up in your Father's room. That your Mature Years may produce that Fruit which your Blooming Youth promiſeth; and that the God of all Grace would eſtabliſh, ſtrengthen and ſettle you, and make you uſeful, and ſerviceable in the Churches of Chriſt, is the Hearty Prayer of*

Your Dear, and
Faithful Friend,

*Tho. Goodwin.*

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There is in the Preſs, and will ſpeedily be Publiſhed a Book Intitled the Myſtries of God finiſhed. Sold at the Bible in *Gracechurch-ſtreet.*

A

# SERMON

On Occasion of the Death of

The Reverend and Learned

Mr. *STEPHEN LOBB*,

Who Dyed *June* 3. 1699.

HEB. II. 14.

*Forasmuch then as the Children are partakers of Flesh and Blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the Devil.*

THIS one Thought that our Lord Jesus Christ hath conquer'd Satan, and destroy'd the Power of Death, may give us Courage and Resolution to look that otherwise formidable Enemy in the Face.

The same Consideration may comfort us, whe
by Death, we lose our Relations and Friend
For tho' they depart, yet we knowing th
they *Dye in the Lord*, and that tho' Dea
strike them to the Heart; yet the Sting
and Curse of it is taken off, we ought to h
gard their departure out of this World a
Happiness to them, however it gives an oc
sion of Mourning unto us.

I shall briefly explain the meaning of th
Words of the Text, before I raise my Doctri
from them. They declare that our Lord J
sus was partaker of Humane Nature, wi
this design, that by Dying he might destro
the Power of Death: and at the same tim
they give us a thought that will suggest th
strongest Consolation in a Dying Hour. Chri
found us to be held equally in the Fetters
Sin, as in the Bands of Death: He there
fore came into the World, assum'd our Na
ture, and dyed, that by the Sacrifice of him
self Expiating our Guilt, and satisfying Di
vine Justice, he might deliver us from the Sla
very of Sin, and the Tyranny of Satan wh
held us under the Sentence of the Law a
condemn'd to Dye, and so had the Powe
of Death over us. That we may more clea
ly understand that sad Condition into which
Sin hath brought the Sons of fall'n *Adam*
and by which Satan hath obtain'd such a
dreadful Dominion over them, we must con
sider that the Scripture expresseth a threefold
Death to which Sinners are obnoxious. One
is

is that of which we continually see visible instances, and of which every one of us, tho' now alive and in health, shall at the appointed hour be an Example. This death puts an end to a Man's being in this World, and the time will surely come in which we shall cease to dwell here, and our Friends shall know us no more, tho' they may remember us. This Death parts Soul and Body, once so dear Companions in this World, and mutual partners of Joys, and Pains: And this Death sends the Immortal Spirit to an everlasting State of Bliss or Misery; and lays down the decay'd Body in the Grave to be Rebuilt in a joyful, or dismal Resurrection. Tho' it is this Death which the generality of Mankind doth most fear, who regarding this World as all their Happiness, account it the worst thing they can suffer to be remov'd out of it: Yet there is another Death which is far more dreadful, that Death which tho' stupid Sinners do not feel, yet strikes through the Vitals of their Souls, and which not only darkens the Mind, and damps that holy Fire which in Man's primitive Constitution perpetually flam'd in his Breast, and enkindled his Affections, and mov'd them toward God; but deadens all our Powers and Faculties, and makes Man to be dead in Sin, *Eph.* 2. 1. and utterly disabled to do any thing that is Good. It is by this Death that Satan hath the advantage and gains a Dominion over us, and leads us Captive at his Will, and prevail-

ingly tempts us to Sin and Dye, were it not for this Spiritual Death which hath disarm'd and weaken'd us, and which exposeth us defenceless to his Attacks, he could not on all occasions get so easie a Victory over us. Nay, were it not that this Spiritual Death hath universally seiz'd Mankind, the Devil would have little business on Earth, and have no more to do here, than in Heaven. And now consequent to this Spiritual Death is that which is Eternal, which is all Anguish and Torture of Mind without Intermission or End, and which is that never-ceasing Misery and Woe under which the Devils and Damn'd Spirits do hopelessly groan. Whereas then we were dead in Sin, and appointed to dye, as it was a Curse threatned to the Sinner, and were Sentenc'd to undergo all the horrors of Eternal Death, Christ came on purpose to take off the Curse of the one, and entirely to free us from the other. And since it was by dying that he design'd to subvert the Devil's Empire of Death, he took Humane Nature into Union with himself, that he might be capable of Suffering, and Dying. *Forasmuch as the Children were partakers of Flesh and Blood.* The Children, those of the Sons of Men whom God the Father had given him. Thus in the Verse preceding the Text. *Behold I, and the Children which God hath given me*, in which he refers to *Isa.* 8. 18. *The Children*, those whom Christ came to redeem from the Curse of the Law,

law, and to save from the power of Sin, and Death; and cruel Dominion of the Devil. *Inasmuch as these Children were partakers of Flesh and Blood*, &c. If any ask what is meant by Flesh and Blood, his own experience may sufficiently resolve him. We all feel the Miseries, Sorrows and Pains of our frail and infirm Constitution, and after having been weakened by various Diseases which incessantly batter our decaying Frame, we must lie down, and die. By Flesh, and Blood in Scripture, not mere Humane Nature is always signify'd, but 'tis often meant as it is depravd by Sin, corrupted, and polluted, *Rom.* 8. 4, 5. *Gal.* 5. 19, 24. 1 *Cor.* 15. 50. But in other places of Scripture *Flesh* and *Blood* import the Natural Constitution of Man's being without the inherent Malignity of Sin, (*Matth.* 26. 41.) but yet infirm, and frail, and subject to Pains, and Sorrows. Now the Children of Men are partakers of Flesh and Blood, not only weak and frail, but sinful and deprav'd. They all communicate of it (for so the word κεκοινωνηκε signifies) and this corrupted Mass of Humane Nature ruined first in *Adam*, is diffus'd through all his Posterity, and is the common portion in which they participate, and Miseries and Sorrows are their wretched Inheritance. Now our Lord Jesus assum'd Humane Nature into Union with himself not with those Corruptions and Lusts which infect it in us. No! He was holy in the first Constitution of his Being

(*Luke*

(*Luc.* 1. 35.) in his Conception and Birth. And all the time of his abode here below *he was Holy, Harmless, and separate from Sinners*, Heb. 7. 26. And the manner of the Expression in the Text implyeth as much. For when the Apostle speaks of Christ's assuming this our Nature, he alters the Phrase, he doth not say κοινωνέω, he communicated it with us, or possessed it in common, as we have it in our Persons with all the Contagion of Sin adhering to it: But μετέχω τῶν αὐτῶν, *he took part of the same*, the sound part in all the Essentials of Humane Being without the other that was tainted, and polluted. Now that the Eternal Son should be as truly Man, as he was God, was necessary, that he might be a fit, and proper Mediator, that the Threatning of the Law might be made good, for as it was denounc'd that Man sinning should die, this Punishment was inflicted on a Person who was really Man bearing our Sins as imputed to him: It was necessary also that our Redeemer should assume Humane Nature, that there might be a Change or Commutation of Persons between him and us, not Natural as if we were transform'd into his Being, or he into ours, but Legal, so that he truly appear'd in our stead to answer what the violated Law charg'd upon us, and to satisfie offended Justice. He really represented us in what he suffer'd, and acted for our Redemption, inasmuch as the Sufferings which he endur'd,

and

and the Righteousness which he perform'd are plac'd to our Account by God his Father, who admitted that he should put his own Person in the room of our Guilty ones, taking our Sins upon him and suffering the Punishments due to them, and accepted for us what Christ did, and suffered in our stead, to all the real Intents, and Purposes of our Justification as if we had suffer'd, and done it our selves. And since the manner of making satisfaction for Sin was to be by undergoing the Penalty which it deserv'd, and God had threaten'd, and this was Death (*Gen.* 2. 17.) not only Separation of Soul and Body, but the Wrath of God, which gives deep and piercing Wounds to a Spirit, it was therefore needful that the Person who offer'd up himself as an Expiatory Sacrifice for us should be Man, that he might be capable of Dying. For God cannot dye, nor be susceptive of the Inflictions of his own Wrath and Justice. Nor could an Angel dye, as Death imports Separation of Soul and Body which those Spirits have not, and therefore this among others may be given as a reason why the Apostle says (*Heb.* 2. 16.) That *he took not on him the Nature of Angels but the Seed of* Abraham. For by Death which cannot make any impression on an Angelick Nature, but may on the Humane, Christ intended *to destroy him that had the power of Death, that is, the Devil.* These Words which are the latter part of my Text express the means by

which

which our Triumphant Lord Jesus gain'd the Victory over Satan. He might have employ'd his Invincible Power as God to conquer the Enemy of Mankind who had usurp'd a Dominion in the World. The same Jesus who made Legions of Devils tremble at his Voice when he forc'd them by a powerful Command to go out of the Man possess'd, could by the Power and Glory of his Divinity have entirely not only vanquish'd but destroy'd him without Dying himself. But since God was angry with Man, and provok'd by his Sin had justly permitted Satan to have Dominion over him, and since it was by Man's Sin that the Devil had obtain'd the power of Death, therefore his Empire could not be subverted but by taking away Sin the strength of it. And Sin could not be remov'd but by an Expiation of its Guilt, and abolishing the Curse of the Law, and appeasing God's Wrath, and satisfying his Justice. And all this could not be effected without a Sacrifice sufficient to make an Atonement. And no other Sacrifice was there, or indeed could be but our Dying Redeemer: So necessary was it for him to die, *That by Death he might destroy him who had the Power of Death, that is the Devil.* This latter part of the Verse which I fix on as the Subject of my Discourse affords a Doctrine suitable to the occasion of it.

OBSER-

## OBSERVATION.

*That tho' a Believer is not exempt'd from Dying, yet Satan being conquer'd by Christ hath not the power of Death over him.* He cannot make it a Curse to him, for Christ hath taken away Sin which rendred it such. He cannot distract him with amazing Fears, nor throw his Conscience into the Convulsions of Despair from Apprehensions of Guilt, for Christ by *his Blood hath purg'd his Conscience from Dead Works, that he may draw near unto God in full assurance of Faith*, Heb. 10. 22. He cannot affect his Soul with the malignant influences of a Spiritual Death, for tho' indeed it was once *dead in Trespasses and Sins*, yet it is now *quickned by Christ Jesus*, Eph. 2. 1. He cannot bring the believing Soul within the Confines of Eternal Death, for *there is no Condemnation to him being in Christ Jesus*, Rom. 8. 1. And he *having overcome shall not be hurt of the second Death*, Rev. 2. 11. Nor the least part of it can ever be his Portion, none of its Anguish and Woe ever fall upon him, nor shall any of the Flames of Divine Anger which burn to the lowest Hell, ever pierce his Soul, for his Blessed Jesus *hath delivered him from the Wrath to come* 1 Thes. 1. 10. What tho' his Soul must part from the Body as well as others since *it is appointed unto all Men once to die* Heb. 9. 27. Yet there is no Curse in his Death, nor can the Devil

strike any Sting of it into his Heart, wound his Conscience with Despair, nor all his Malicious Arts do him any Mischief. What tho the Believer is not priviledg'd against the common Fate of all Men, yet is secur'd from the bad Effects of it, and from all the dreadful Consequents which pursue every wretched Man who dies in Unbelief and with the weight of all his Sins sinking down his Soul. But the Believer even in dying is in a state of Safety, and Death tho being a Curse as it is to all others, is changed into a Blessing, for it doth not extinguish the Life, but only translate it to Happiness and Glory.

I. I shall shew how Satan hath the Power of Death.

II. I shall prove that our Lord Jesus Christ hath destroy'd the Devil, and his Power of Death at once.

I. How is it that Satan hath the Power of Death? Hath he any just Title to his Dominions? Is any Authority due to him? Or doth he by right sway the Sceptre of the Kingdom? Or hath he the supream Command over the Lives of Creatures as God hath, who kills, and makes alive as he pleaseth, *Deut.* 32. 39. 1 *Sam.* 2. 6. No certainly. It is all an usurp'd Tyranny which God permits him to exercise over fallen Man to punish the Rebellion of that Ingrateful Crea-

ture who would not be subject to Christ's Milder Scepter. But how did Satan gain this Power of Death?

1. He obtain'd it by the Conquest of Man, and by making him a Rebel against his God, subdued him to himself. He erected his Empire upon the Ruins of this fallen Creature, for ever since he overcame our first Father in Paradise, his wretched Posterity have been the Trophies of his Victory, till Christ as a mightier Conqueror rescued those whom God had given to him to be Redeem'd. Thus it was by Sin that the Devil conquer'd Man, and obtain'd the power of Death over him Condemn'd to Dye. Thus it was by Sin that he enlarg'd his Dominions beyond the Confines of Hell, and got footing here on Earth, and set up his dark Kingdom in the World, and rules in the Children of Disobedience, *Eph.* 2. 2.

2. He hath the Power of Death as he hath brought Men under the Law of Sin and Death, inasmuch as they are so far from being subject to God, and his Righteous Laws as they are enslav'd to those of Sin, and the Reward of their wretched Service and Obedience is Death, of which the Devil hath the Power, and it is Sin that gives it him. What is the Scepter of Christ's Kingdom? It is Righteousness *Heb.* 1. 8. What is the Scepter of Satan's Kingdom? Nothing but Sin. It is by this he gets his Power: It is by this he holds Men in Bondage. It is by this he wracks,

and tortures their Consciences, and drives them to despair. And it is by this he endeavours to keep the Soul in slavish fear and bondage, and to hinder it from believing and trusting in Christ.

3. Satan more and more encreaseth this Power which he hath of Death by promoting the Efficacy of Sin, and tempting Men to commit it. How doth he strengthen the Bands of Death, and tie them faster on us? It is by increasing the force of Sin in drawing us to reiterated Acts, and so we are the more entangled, and with all our Struglings are unable to get loose. How is it that he binds Men over securely to Eternal Death? It is by hardening them in Unbelief and Impenitence; *Treasure up Wrath against the Day of Wrath*, Rom. 2. 5. If we then did but seriously think that every time the Devil enticeth us to Sin, Death is in the Snare, and that tho he covers the Mischief with the alluring colour of Pleasure, Profit, or Honour, yet he really tempts us to Murther our Souls, we should be more aware of his many Devices, and industriously avoid all those little Artifices by which he exerciseth on us the power which he hath of Death.

4. He makes use of this power in torturing the Consciences of Men with the Fears of Death. Death indeed is so contrary to Nature, and looks so like an utter extinction of Being, that if Christ had not given us assurance of a Blessed Immortality, there is not

even

even a good Man who would not regret to leave. But he is not upon the wrack perpetually torture'd with the horrors of it as wicked Men are when they see it make near approaches to them. For not only the Face of Death it self is dreadful as it comes to hurry them from all enjoyments of this Life, in which they plac'd all their happiness; but going out of the World they have a prospect of the sad Regions of Despair into which they are entring. The Devil who flatter'd them before, and gently seduc'd them to Sin, now puts on his natural affrighting Visage, accuseth, and threatneth them with all the mercilesse Looks of an Executioner. And that which makes the thing more dreadful, the Law of God accuseth and condemneth the unbelieving Sinner, and this gives force to the Devil's Accusations, for without it he could not accuse, threaten, and perplex any Men with the Terrors of Death. No! *It is Sin which is the sting of death, and the strength of Sin is the Law,* 1 Cor. 15.56. It is thus the Devil useth his Power to keep Men in a slavish submission to him, and as a true Tyrant he Governs his Subjects only by fear.

5. The Devil hath the power of Death inasmuch as he is the Instrument of God's Vengeance inflicting the second Death. He is the Jaylour and Executioner in Hell, where Death keeps its Court, and sits on a Throne. Now in this respect Satan hath nothing to do with a Believer, who being freed from Sin, and the Curse, and Condemnation of the Law

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ſhall never be deliver'd to this Tormentor, a
the Expreſſion is *Matth.* 18. 24. Nor hath h
power to inflict Temporal Death on the Be
liever. He cannot ſeparate our Souls and Bo
dies as he pleaſeth. If this were permitte
him, what Slaughter and Devaſtation woul
he make in the World? He deſtroys indee
the Souls of Wicked Men, but it is with thei
conſent, and they are their own Murtherers
But Men die according to God's Appoint
ment, and by thoſe ways and means which h
had fore-ordain'd to put an end unto thei
Lives.

II. The ſecond part of my Diſcourſe is to
prove that Chriſt by dying hath deſtroy'd Sa
tan and the power of Death at once. He
hath deſtroy'd Satan not by extinguiſhing his
Being, for the innumerable Miſchiefs which
he doth, ſhew him to be alive, and very vi
gorous and active. But as a Tyrant is ſaid
to be ruin'd when his Throne is overturn'd,
and his cruel oppreſſive Government is ſub
verted; ſo Satan is ſaid to be deſtroy'd, when
his Kingdom is ſo, and this hath Chriſt ac
compliſh'd by his Death, for he hath Re
deem'd the Elect Sons of Men out of the De
vil's Power, and reduc'd them to his own
Kingdom, inſomuch as Satan hath no more
Dominion over them.

1. It is evident that Chriſt hath deſtroy'd
Satan, and the Power of Death, becauſe his
great Deſign in aſſuming our Nature was to
accompliſh

accompliſh this Glorious Work. He came into the World not to make himſelf Great and Honourable, and to raiſe an Earthly Empire, which he might eaſily have done whenever he pleas'd. But he came to perform a more dreadful and difficult Undertaking. He came to ſuffer the Puniſhment due unto us, that ſo he might be a proper Sacrifice and the great Propitiation to ſatisfie God's Juſtice, and appeaſe his Wrath, and Redeem us who were obnoxious to it, and ſubject to the Curſe of the Law. He came to bear our Sins, to be wounded for our Tranſgreſſions, to be bruis'd for our Iniquities, to have the Chaſtiſement of our Peace laid upon him, that by his Stripes we might be heal'd, *Iſa.* 53. 5. He came to live miſerably, as a Man of Sorrows, and acquainted with Grief, and at laſt to die for us to endure God's Anger, and undergo Divine Vengeance. And he dyed on purpoſe, that he might deſtroy the Power of Death, and that the Curſe and Sting of it being left in his own Soul, it might do us no hurt. Thus his great Deſign was to deliver us from Death, that it might not be a Curſe and Horrour to us when we paſs through its Gloomy Shaddow, that it might not have power to hold us in its Bands, but that our Souls might immediately at the expiring of our laſt Breath paſs into a ſtate of Immortal Life and Unfading Bliſs, and our dead Bodies revive, and breaking the Priſons of the Grave rejoyce in a Glorious Reſurrection. This was the great

great Performance for which he came into the World; It was for this God the Father appointed him in the Eternal Councils between him and his Glorious Son. It was for this the Father sent him, *Joh.* 3. 16. And this was the Work which the Son did chearfully undertake, *Heb.* 10. 6, 7, 8, 9, 10. It was this great Business which he had in his Mind and Thoughts, when he liv'd here on Earth, and of which he so frequently discours'd to his Disciples. And what! Can we think it possible for Christ to fail in the Execution of his principal Design. How should he who was declar'd to be the Son of God with Power fail in accomplishing that Work which was the aim of his Mind, the desire of his Heart? That Work concerning which he expresseth the warmest eagerness of Spirit till it were accomplish'd, *Luke* 22. 15. Nothing certainly shall frustrate what Christ so earnestly intended. Nothing can hinder the Believer from partaking the Fruits, and Benefits of his admirable Performance, *Rom.* 8. 32, 34, 35, 38, 39. No! He Travail'd in the Greatness of his Strength as one Mighty to save, *Isa.* 63. 1. Sin, Satan, and the Power of Death are therefore undoubtedly destroy'd by his Death. For tho' he dyed yet he fell in the Field of Victory, and all those Enemies lay conquer'd by his side, and he conquer'd them that we might rejoyce in him as being *more than Conquerors through him who hath lov'd us, and done so much for us*, Rom. 8. 37.

2. That

2. That our Lord Jesus Christ hath destroy'd the Power of Death is apparent from his having disarm'd it of its Sting, and Power. What is the Power of Death? 'Tis Sin, and when this is taken off from our Consciences, the other in whatever unpleasing Forms of Diseases it approacheth us, is really nothing more but an easie Sleep in the Bosom of Jesus. What makes Death a Curse? 'Tis Sin. What puts a Sting into it? Nothing but Sin, and when that is remov'd Death hath no Curse in it to blast us, no Sting to annoy us, but is chang'd into a Blessing. Now our Lord Jesus hath made an end of Sins, *Dan.* 9. 24. He hath taken off the Guilt of them from the Conscience of the Believer, and *purg'd it from dead Works that he may draw nigh to a reconcil'd God, and to his satisfied Justice in full* assurance *of Faith*, Heb. 10. 22. How hath he remov'd the Guilt from us? By taking it on himself. And how did he become Guilty in the Judgment of a Just God, and his Righteous Law? Not as having committed any Sin, not as having any inherent in him, but as having our Iniquities imputed to him. He was made Sin for us and so was adjudg'd Guilty, and oblig'd to suffer the Punishments which we had deserv'd. And this was absolutely necessary for our Pardon and Justification. *We could not have been made the Righteousness of God in him, unless he had first been made Sin for us*, 2 Cor. 5. 20. Thrice Blessed then is the Believing Soul whose Sins and

Guilt and Punishment Christ hath born. F
whom Christ hath suffer'd the Anger of
Incensed God which he the wretched Sin
had provok'd. For whom Christ hath sa
fy'd Divine Justice, and answer'd the La
To whom therefore Iniquity is not imputa
*Rom.* 4. 8. And for that reason Death is d
priv'd of its Power and can do him no hu
And for whom Christ hath *brought in ever
sting Righteousness*, Dan. 9. 24. That his n
ked Soul being cloath'd with it, may wh
divested of the Body appear with confiden
before a Holy, and Righteous God.

3. It cannot be deny'd that our Redeem
hath destroy'd Satan and the Power of Dea
Forasmuch as he hath put a stop to his Acc
furions: Put a stop did I say? I did not spea
enough, Christ hath invalidated them, th
are of no force, and vertue, they are frivolo
Cavils, and are rejected at God's Court
Justice. Is Satan thus thrown over the Ba
that he cannot implead the Believer, nor l
any thing to his charge, *Rom.* 8. 33? Wh
then truly he is destroy'd, for it is the Ple
sure, the Strength, the very Life of his So
to be an Accuser. This is the Name that
given him to express that Temper and D
position, which is inseparable from his N
ture, *Rev.* 12. 10. And therefore when *he
cast down*, when he is thrown out of this
Office which was his Malicious Delight, h
is wholly dis-spirited. Nor is Satan's Courag
and Strength only enervated, but the Pow

of Death is broken too. When doth the fear of Death prevail over a Man? 'Tis when his Apprehensions of it are not only disquieting, but tormenting. 'Tis when Conscience flasheth Guilt in a Sinner's Face, and Satan joyning with it enforceth the Accusation, and urgeth it with the greatest vehemence on purpose to drive the wretched Soul to despair. But our Lord Jesus disanulls these Accusations, insomuch as they are of no force against a Believer. Were it not for this, Satan would perplex the poor Soul all its Days, and weary it out by continually accusing it, and distract it at the last moment of Life. It must be acknowledg'd, indeed that the Devil is often permitted to disturb many Holy Persons with his Accusations. But what then? Christ who hath ruin'd his Power in this respect, steps in to the Soul's Rescue, and driving Satan off prevents the attempted Mischief, and restores Peace to the Afflicted Conscience.

4. It is evident that this our mighty Saviour hath deliver'd us from the Power of Satan, because he hath recover'd our Souls out of that Spiritual Death, into which Sin, and the Devil had thrown them. This was the Strength of the Devil's Empire in us, for he could never have rul'd us, had we not been dead in Sin, nor have led us Captive had we not been thus weaken'd. 'Tis this Spiritual Death that makes Men an easie Conquest to him, and secures the Peace of his Dominion

in their Hearts. Christ therefore by quickening the Soul which is dead in Trespasses and Sins (*Eph.* 2. 1.) frees it from the Power of Satan and Death. He thereby gives us a new Life from the dead, and we are not within the Dominions of the Devil any longer, for the Spirit of a Believer is Life, (*Rom.* 8. 10.) and he is therefore no Subject of Death's Kingdom. And to strengthen our Assurance, that if we are Believers we are quickned with Christ, (*Col.* 2. 13.) and so are no more any part of Satan's Empire than he himself is. Let us consider that our Lord Jesus hath Life in himself for this purpose, that as he Lives we may live also. *God hath therefore given to the Son to have Life in himself, as he hath Life in himself*, Joh. 5. 26. This assigns the cause of what is said *V.* 25. *Why the Dead should hear the Voice of the Son of God, and they which hear shall Live.* It is the Soul's Vivification by the Voice of Christ in the Gospel that is meant. For the Hour that Christ speaks of as now coming and instantly present, must import the time of the Preaching of the Gospel which was very near, whereas the Day of the Resurrection was Seventeen Hundred Years distant in Futurity. The cause why the Voice of Christ makes dead Souls live is assign'd *v.* 26. *The Son hath Life in himself*, and therefore *Quickens whom he will*, v. 21. Thus that Spiritual Death in our Souls by which Satan once kept us under his

Sub-

Subjection is remov'd, and so his Power, and Dominion over us is destroy'd.

5. It is plain, it is openly visible that Christ hath destroy'd Satan who hath the Power of Death, inasmuch as he hath broken his dark Kingdom, subverted his Throne, depos'd him from that Authority so arrogantly affum'd by him, and thrown him out of that Empire which he had usurp'd in the World. This Christ hath done not by Arms, but by Dying. As *Sampson* his Type kill'd more at his Death, than he had through his whole Life, and tho he dyed, yet fell a Conqueror: So our Great *Saviour* destroy'd all his and our Enemies by dying, and in the sight of all the Angels triumph'd over them when he Ascended after his Victory, and will at last openly triumph before the Eyes of all the World when he shall sit on his Throne having all his Enemies put under his Feet, *Heb.* 1. 13. *Heb.* 10. 13.

6. The Believer knows by his own Experience, which is more convincing than all Arguments which can be urg'd, that Christ hath deliver'd him from the Power of *Satan*, and Death, because he feels himself freed from the fear and bondage of it. He knows that Christ hath made his Peace with God, and brought him into a Justified *State* insomuch as nothing can be laid to his charge, and therefore is not afraid to go to a Reconciled God who hath fully Pardon'd, and perfectly Justified him. He sees his Soul sprinkled with

with the Blood of Jesus (as that of the Paschal Lamb was on the Posts of the *Israelites* Houses, *Exod.* 12. 13.) and knows himself secure from any destroying Angel the Instrument of God's Vengeance. In what a Horror were they on that dismal Night, when Death march'd in pompous Destruction through all the Cities of *Egypt*: But how were they reassur'd and comforted when they saw the badge of their Safety on the Posts of their Doors? In what a Consternation is a poor Soul when he regards Death not only as his Dissolution, but as having the Wrath of God, his offended Justice, and all the Horrors of Hell joyn'd with it to render it terrible? But when he sees his Conscience sprinkled with the Blood of Jesus, and purged from Dead Works, that he may draw nigh to God in full Assurance of Faith, he dreads Death no longer, when he sees Christ the Captain of his Salvation to be with him to hearten, comfort, and support him in charging through this difficult Pass, he is not apprehensive of any danger, but encouraged by his Presence tho he go *through the Valley of the Shadow of Death, yet he fears no Evil*, Psal. 23. 4. And is so far from thinking it to be any Unhappiness to die, as he desires to depart and to be with Christ, *Phil.* 1. 23.

7. Every Instance which we have of a Believer's dying proves the Assertion of my Text, and Doctrine, for even by this Death our Lord Jesus finisheth the Ruine of *Satan*, and

and of the Power of Death. The Believer's Victory is now compleated who is *more than Conqueror*, through the Power and Strength of Christ, he had before fought many a Battle with *Satan*, and put him to flight. He had often resisted *Sin* successfully, and given it a Repulse: And now he conflicts with his last Enemy, and overcomes, and his Death is a Triumphant Chariot to carry him to Heaven, where he rejoyceth in a safe Retreat from all *Sin*, and Misery. It is there he is out of the reach of all Evils. It is there that being freed from the Body of *Sin*, and Death under which he groan'd (*Rom.* 7. 24.) he feels Diseases and Pains, and Pangs of Dying no more. It is there he is plac'd out of the reach of Satan's Temptations, and violent Assaults, for tho that Active and Malicious Spirit pursued him with the fiercest Rage while in this World, yet he cannot follow him to Heaven, nor will any of his Batteries carry so far. Thus the Day of Death is the Day of a Believer's finish'd Victory, in which he may truly say he *is more than a Conqueror*, Rom. 8. 37. And then the Blessed Soul is remov'd from a wretched Abode to an happier Mansion, and by Death comes to be more closely united unto God the Spring of all Life, and to the compleat Enjoyment of that which is Eternal, which is God's Gift to him, who first begun it in him by his renewing Spirit, and brought him to the entire possession of it at last.

8. The

8. The last, and most signal Evidence of Christ's destroying the Power of Satan, and Death, will be when he raiseth the Dead Bodies of Believers from the Grave *by his Spirit which dwelleth in them*, Rom. 8. 11. This last Day is the Day of Christ's compleat Victory, when, as himself was Victorious over it at his own Resurrection, so all his Members in their's shall Triumph over it too. Then he will appear with all whom he Redeem'd, and whom he now makes entire Conquerors by vertue of his Victory, and he will appear as having made a Conquest over the Grave it self (1 Cor. 15. 25, 26.) *For he must Reign 'till he put all his Enemies under his Feet, and the last Enemy which shall be destroy'd, is Death.* Then the Bodies of all the Elect which have lain for so many Ages in the Grave shall at last have the dark Prisons open'd, and ascend Triumphant over Death it self. How Great, and Glorious will that Day be in which at one Word of Command from Christ, the Earth and Seas shall give up the Dead which are in them. (*Rev.* 20. 13.) and all the Bodies of the Saints shall come forth *new form'd like unto Christ's Glorious Body, according to the working whereby he is able to subdue all things unto himself*, Phil. 3. 21. when we shall meet the Patriarchs, and Prophets, the Apostles, and Martyrs, and all our Relations, and Friends (who have slept in Jesus) in the Morning of the Resurrection, and see them shining in Glory, and

our

ur Lord Jesus with refulgent Majesty at the ead of them. What an Illustrious appeaance of things will this be? Never was here brighter day then this, when Christ hall make an utter End of Death, as he hath conquer'd, and destroy'd Satan, who had the power of it.

As there is no Truth in the Gospel but may nd ought to be practically applyed, let us ee what use we may make of this Important Doctrine, which I have endeavour'd to Explain, and prove to you.

## *USE* I.

Is it so that Satan hath the Power of Death over the Soul, and Conscience of every unbeleeving Sinner: Then every one of you who have not believ'd in Christ tremble at the thoughts of your dismal condition. Seriously reflect upon your present misery, and future danger. What can be more deplorable then your present misery? You are not only under the Tyranny of Satan, and a base vassal of his dark Empire. You are not onely servilely addicted to his obedience, but you are also expos'd unto all mischeifs which he may and will do you by exercising that power which he hath of Death. He will strengthen and increase that spiritual Death which is in your Souls, for he will prevailingly tempt you to Evil, and

ſad experience may convince you, that a M by continuing in Sin, and frequent comm ſion of it grows more, and more Inſenſib and Dead, and all the powers of his ra are more weaken'd to any Holy or go Action, and the more he Sins, the more becomes Slave to it. What a diſmal co deration is this? And yet this is the wo ſtate of every unbeleever. And now do look beyond the ſpaces of Time, and t World and take a due proſpect of your ture danger. If you Dye in this condition, is not more certain you are now alive th that you will be condemn'd, nay are c condemn'd already to Eternal Death. T indignation and wrath of a provok'd G will be pour'd out upon you, *Rom.* 2. 8. And who knows the power of his A ger? (*Pſal.* 90. 11.) Who then can be it?

## *USE* II.

Hath Death entred into the Wor by Sin, let then our ſorrow for our Dead R lations and Freinds ſharpen our hatred, and i dignation againſt it. In every Sickneſs we fe or feel the effects of it, and tho' our Freind Dye in the Lord, yet their Death ſhows t what Sin brought into the World, and wh we hear them breathing out their laſt Groan this may bring to our minds what miſchie

in does. Let us consider that tho' our Lord
esus Christ has obtain'd the pardon of Sin,
nd taken away the infliction of Vindictive
ustice, yet it is true, that by every Sin
which we commit, we displease God and to
displease him that he will make us to feel
is Fatherly correction. He will put us in
mind by some severe chastisement how we have
been wanting in our duty and that we have
one that which has not been right in his
ight. This sad occasion then which causes
s to Mourn for the loss of our Freind, may
t the same time make us Mourn for our Sins.
Were it not for them, this had never been,
or both he and we should have been Immor-
al and so never have parted. Therefore the
greater our loss is, let us detest our Sins the
more. Now to Press this thought upon you,
nd to excite in you, and my self a just ha-
red and indignation against Sin by which we
ave displeas'd God, and which is the cause
f that loss under which we Mourn, Let us
consider the worth and excellency of the
Person who God has been pleas'd to move
from us. I know very well that Sermon's
Preacht upon such occasions are too much
abus'd to flattery, but there is no fear of it
n this case, for there is no need of it. I
shall onely speak that of our Friend and Bro-
ther Deceas'd, which all that were acquain-
ted with him must acknowledge to be true:
And to speak the truth, can't be imputed to

Favour, Affection, or any prejudicate opinion, we consider him as a Man or as a Christi there was every thing in him to endear him us. He was of an excellent benign temper, rare provok'd to anger, and if he were it must from some weighty cause, and yet even th his passion was soon over. He was a M prone to do good, ready to recieve the diffi fed, active to promote any publick intere any cause of Christ, and the prosperity his Church. He was a Man of a discerning penetrating Spirit, of great strength of mi of a firm and sound judgment and yet whi was an excellency most to be admir'd; H was not proud of these admirable endowmen And as God had bestow'd upon him the natural abilities (and therefore to praise the is to praise God the author of them and give him the Glory.) So he took care improve them, and to cultivate the rich So He was industrious to encrease his know by a severe application to God and usef studies. But you'll say these are but human accomplishments, knowledge, Learning, Generosity of Spirit were found in many the Philosophers who knew not Christ. T true, but our dear Friend and Brother kne and loved Jesus Christ and his Gospel, a in the whole course of his Study, those we most delightful to him, that led him into th Mysteries of our Redemption. The know ledge of Divine things most ravish his Soul

nd was the Element in which his Spirit breath'd, and as he lov'd the Gospel, so he understood the truths of it, and knew how to vindicate them. In their necessary defence he employ'd that Art of reasoning of which he was a Great Master, I do not mean an Art of Sophistry and Cavil, but that which gives just Rules for the framing clear, and distinct Ideas, which direct us to judge according to the due perceptions that we have of things; and which Instructs us in an orderly Method of Arguings, that we may not be confus'd, perplex'd, or mistaken in our Reasoning. This was the Art of which he made use, and he Argued without Wrangling, and knew how to be zealous for the Truth, and yet not be Angry. If we consider him farther as to his relative Duties, he was a Loving Husband, a Tender Father, True to his Friend, Punctual to all Acts of Kindness, and never promis'd more than he meant to perform: And to name that Station in which he most shin'd, he was a Faithful Pastor, labouring in the Word and Doctrine, conversing with Souls, enquiring into their Cases, and Necessities, and administring Counsel, or Reproof as was needful. The Churches of Christ have lost a Man of great Use and Service, a Loss which I fear they will every Day feel more and more. You who are Members of that Congregation over which he was in the Lord, you especially

ſpecially have loſt a Faithful Paſtor, and there is nothing to relieve you under this ſevere Affliction, but this one Thought (which indeed is ſufficient) that our Lord Jeſus Chriſt is the Univerſal Paſtor never dies, and you walking in his Ways and obſerving his Ordinances, may be aſſur'd of his Preſence, Care, and Direction. I am now to ſpeak unto you who are his Offſpring, you have loſt a Loving Father, but he has left to you a grateful Memory of himſelf and the Example of his Life. You lived and converſed with him, imitate him in that Good Nature, Candour, Ingenuous Temper, Piety towards God, and Vertuous Deportment among Men, which endeared him to you, and to all that knew him. But above all *know the God of your Father, and ſerve him with a perfect Heart, and a willing Mind, if you ſeek him he will be found of you*, as a Father of which you can never be depriv'd, *But if you forſake him he will caſt you off for ever*, 1 Chron. 28. 9. And now let every one of us make a right uſe of this Afflicting Providence. Let us ſeriouſly reflect how many Worthy Miniſters of the Goſpel we have loſt, and that within the compaſs of a few Years. Let us lay our Hands upon our Breaſts, and make a cloſe Enquiry, what have I done? Or how have I been wanting in the Performance of my Duty? Let us all conſider this and turn to

the

the Lord with our whole Hearts least he make an utter End of us and not only take away some Ministers but all, and the Gospel together.

## *USE* III.

Is it so that our kind Redeemer by dying hath deliver'd us from the Power of Satan and Death? Let us have an high, and grateful Sense of his Love in the Performance of the extraordinary favour he hath done us, and of the inestimable Benefits, which we have receiv'd. It is a small Matter in our Account that the Eternal Son of God should descend from Heaven and all its Glories, and take upon him the Form of a Servant, and be a Man of Sorrows and acquainted with Griefs, and after a Miserable Life pass'd on Earth die to Redeem us from Death? Is it a small matter that this Glorious Person who lay in the Bosome of the Father should by undertaking our Cause, and putting his own Person instead of ours, and bearing our Sins imputed to him, expose himself to all the Threatnings and Curses of the Law, and to all the Wrath, and Justice of the offended Deity? What mov'd him to do this? Nothing but that Infinite Love which is above all our Thoughts, and which we can never sufficiently Adore. And if we regard the Blessings which flow

to

to us with his Blood, and ſpring out o
that Grave in which he lay but thre
Days, how Ineſtimable will they appear t
us? What greater Miſery could befall u
than that Spiritual Death which had ſeiz
our Souls, made us Vaſſals to the Devil
Arbitrary, and Tyrannical Sway, and enſlav
us to every Vicious Inclination, and bound u
in Fetters ready for the execution of Eterna
Death? What Happineſs is there greate
and in which we have more reaſon to rejoic
than to feel the Power of this Death de
ſtroy'd by that of Chriſt, then to experien
that as he died unto Sin once, we die unto i
daily, then to be free indeed by his makin
us the Sons of God, and to ſee the De
vil's Fetters knock'd off, and our ſelves del
ver'd from Vengeance, and the Wrath t
come? What could be more vexatiou
than to be ſubject to the Bondage of th
fear of Death which oppreſs'd us with it
intolerable weight? And what can be mor
pleaſing to our diſquieted Souls then to b
delivered from theſe Fears which perpetual
ly tortured them? Now looking on Chriſt
by Faith as their Reſurrection and Life,
they are ready chearfully to go out of the
World at God's Call, knowing that their
departure hence is but the beginning of their
Happineſs.

USE

## USE IV.

If any of us when we come to die would encounter this our laſt Enemy in the ſtrength of Faith, and ſo be Victorious: If we would look Death in the Face with a firm Courage, and Conſtancy of Mind; let us look to it that we now believe on Chriſt, that we now live by Faith on the Son of God, and then we ſhall die in Faith, and Joy. If we truſt in him all our Days, he may, he will be our Confidence at our laſt Hour. If we hold this Shield of Faith, and never ſuffer it to ſlip out of our Hands, we ſhall be able to repel Satan's Fiery Darts, even thoſe which are thrown thickeſt at us when we are dying; we ſhall with undaunted Reſolution face our laſt Hour, and in whatever ſhape Death appears it cannot affright us. But if we come to die, and have no Faith in Chriſt, if we come to give up our Souls before we have in truſt committed them to him, we can reſign them to nothing but Hell and Deſpair. Let us conſider what a dreadful Scene of things will open upon us in that Hour. Wherever we ſhall turn our Thoughts, they will encounter nothing but Objects of Horror. If we reflect on our forepaſt Lives, we ſee innumerable Sins unpardon'd coming in Troops to aſſault us, we hear our own Conſciences accuſing us,

and feel the Devil driving us to D
Spair. If we look back on the Wo
which we are leaving, the thoughts
loosing all these enjoyments whom we
much lov'd, and purfued as all our happ
nefs will Torture us with regret. If w
take a view downward there is nothing b
Hell, and Flames ready to receive us.
we caft our languifhing Eyes up to Heave
there is God indeed before whom we m
appear, but 'tis an angry God, an aveng
er Sin, and now no longer manifefting him
felf Glorious in his Grace, but terrible i
his Juftice. What hope can the Poor Guilt
Sinners have, when he hath not one Minut
more to promife to his affrighted Spirit, b
he muft immediately appear before God
whom he hath provok'd all his days? Wher
will he have a fhelter to fecure him? Wha
place can he run to for fafety? Where fhall
he find a Sanctuary to protect him from God's
Anger? The Blood of Chrift he defpis'd,
and he who came to fave Sinners was never
thought of by him. The Grace of God was
either flighted, or turn'd into wantonnefs,
and how can fuch a Soul think to find mer
cy in this hour of its greateft need. But if
we are Believers on Chrift in our laft mo
ments we fhall more, or lefs Act Faith on
him for our fupport, and comfort, and we
fhall then have a Gladfome profpect of a dif

ferent

erent face of things. We leave this misera-
le World with joy for a better Country
bove, of whose Possession we are assur'd.
We have not the least regret in loosing the
leasures of Life, because we know that we
re going to our God who with smiles and
indness in his looks invites us to his pre-
ence where there is fulness of Joys, and at
is right Hand Pleasures for evermore. We
hall fear no Hell nor Devils, for Christ
ath delivered us from the one, and Con-
uer'd the other. In whatever manner there-
ore Death shall attack us, our Souls ready
o take their flight, and knowing what a
hange they must undergo, yet will not be
maz'd. If Death comes on a sudden, we
hall Dye without pain, and one easy step
ut of the Body sets us in the other
World of Happiness. If Death makes gra-
ual approaches, and we feel pains of Di-
eases, and expiring Pangs, yet still the
houghts of God our Kind Father who makes
ur Bed in Sickness, the assurance of Christ's
avour, and that our Peace is made will
ake every thing lie easy under us, and
ause us to rejoyce through all the Traverses
f a Tedious Sickness. We shall account
hem but as so many steps, tho a little
Wearisome to our Father's House, and when
Nature is quite spent, and our Souls must
ll from their Bodies, they will yet fall
gently

gently into the Bosome of our Redeem
If we would thus Dye, let us now by Fa
commit our Souls to Christ for Life, a
Salvation. If we do so, we may m
this wish in full assurance of hope, m
we Dye the Death of the Righteous, a
may our latter End be like his.

*FINIS.*

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